SATHANS Sowing Seaſon.

By William Eſt *Miniſter* and Preacher of Gods word in Bydeford.

1: Pet. 5. 8.

Bee ſober, and watch, for your aduerſary the Diuell as a roaring Lyon walketh about, ſeeking whom he may deuoure:

LONDON
Printed by *Nicholas Okes* for *Richard Bonian*, and are to bee ſold at his ſhop in Paules Church-yard, at the ſigne of the Floure de Luce.
1611.

CLARISSIMO, ET
OMNIBVS VERÆ NOBI-
LITATIS ORNAMENTIS
HONORATISSIMO DYNA-
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miti Bathonienſi, bonarum
Literarum, & verbi diui-
ni Præconum Patrono
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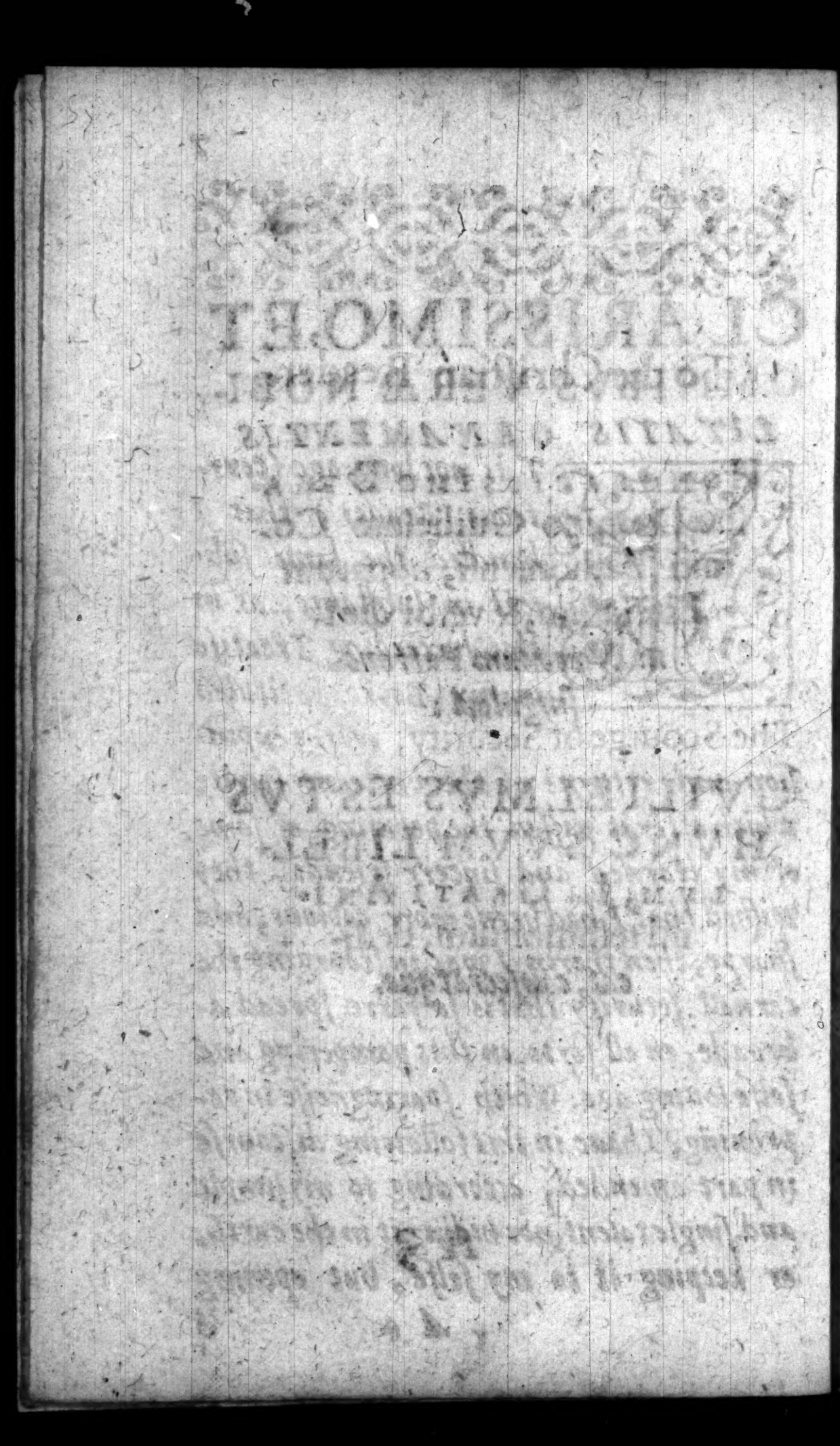

To the Christian Reader.

IT is not long ago (courteous Reader) that I handled the same subiect in substance, as in this succeeding Treatise in my Booke intituled The Scourge of Security, or the expulsion and returne of the uncleane spirit: which after it passed the perusing of some of my learned and sincere friends, they wished that I had beene more copious, and sharpe, then therin I was, in scourging the carnall security that is so farre spread abroade, in all sorts, in this pampering and selfe louing age. Which sparingnesse in reprouing, I haue in this following discourse in part amended, according to my simple and single talent, not hiding it in the earth, or keeping it to my selfe, but opening

it to thy view, and desiring the exchange of thy feruent and faithfull prayers for this my well wishing to thy saluation, and that it may, at the generall account, be returned to him that first gaue it, with increase of true zeale and knowledge, both in thee and me. And I humbly pray, that I, who reproue this sinne of security in thee, (which is the open gap to let in all thy spiritual enemies into thy body & soule) may my selfe flye it, and thereby bee the more carefull how wee displease so gracious a God, and grieue so loving a Father as we haue in heauen.

Thine in the Lord

WILLIAM ESTE.

SATHANS Sowing Seaſon.

MAT. 13.24. vnto ver. 39.

The kingdome of heauen is like vnto a man which ſowed good ſeed in his field, &c.

THIS parable conſiſteth in *genere didaſcalico*, for inſtruction, & doctrine, painting out the eſtate of the Church militant in this life, in which the good and the euill, the wicked and the godly, are mixed together, and ſuffered vntill the end of the world, when they ſhall for euer be ſeparated by the Lord.

The whole may bee reduced in generall into a θεσις and ἀνθεσις a propoſition

The generall diuiſion.

sition, and application. The proposition is contained in the whole pericope of the parable, the application is added by Christ himselfe, from ver. 36. vnto vers. 44.

The particular diuision.

But more fully and particularly all may be distinguished into these foure heads or members.

The first expresseth with what prouident care this heauenly householder watcheth ouer his Church, in manuring, tilling, and dressing the field thereof, and in sowing the seede of all vertues therein, verse 24.

The second sheweth the wonderfull industry and subtilty of the enemy of mankinde, in seeking and labouring by all meanes to worke our destruction, by sowing in our hearts the poysoned and noysome seede of all iniquity, and the fit oportunity hee watcheth for the effecting therof, *v.* 25

The third containeth a question. with an admiration of the seruants a-

bout

bout the plucking vp of the same, v. 27.

The fourth expresseth the answere concerning the time when God shall separate and diuide the good from the euill, and the different state of them both, vers. 29. and 30.

Euery part thereof I will (for your better edification) explane and apply by a seuerall *Protasis* and *Apodosis*, and afterward set downe the obseruations and doctrines.

Now for the first part the *Protasis*, or propositiō is thus: Euen as a man that soweth good seede in his field, and vseth all meanes that it may fructifie and bring forth good fruites. *Apod:* So Christ the sonne of man soweth in his Church the good seede of his word, that it may bring forth good fruit to the ioyfull haruest of eternall life, *that he may purge vs, to be a peculiar people vnto himselfe, zealous of good workes*, *Tit.* 2 14. *And herein is the Father glorified, that ye beare much fruite, and become my Disciples*, saith our Sauiour, *Io.* 15. The first part. Tit. 2. 14. Ioh. 15. 8.

By

The kingdome of heauen what

By the kingdome of heauen is vnderstood the state of the Church militant in this life: for all things which are spoken in this parable, are expressly said of Christ to go before the time of harueſt, or of the end of the world. It is called the kingdome of heauen, by a metaphor taken from an earthly kingdome, becauſe God by the preaching of the Coſpell, beginneth his kingdome in the hearts of men, *which is within vs*, Luk. 17.12. *& is righteouſnes peace, and ioy in the holy Ghoſt*, Romans 14.17.

Luk. 17.12.

Rom. 14.17

Secondly, hee is compared vnto a man *ſowing good ſeed in his field*: This is the Sonne of man, *verſe.* 37. that is, *Chriſt*, who is called the Son of man, *Pſal.* 8.4. *Dan.* 7.13. becauſe hee is the onely begotten Sonne of God, from all eternity very God, who in time tooke fleſh of the virgin *Mary*, and was made man.

Pſal. 8.4. Dan. 7.13.

Thirdly, the field is the world, where *per metonymiam ſubiecti*, are vnderſtood

stood the men liuing in the world. Againe by a *Synecdochen generis pro specie*, not promiscually euery man, but the Church to whom the Gospell is preached, is signified.

Fourthly, the good seede are *the children of the kingdome, vers. Ibid.* that is, the faithfull and elect which are called here *the good seede, per metonymiam effecti*, for the instrumentall cause, because by the word of God, *that immortall seede, they are borne anew*, 1. *Pet.* 1.23. *and are made the sonnes of God, Ioh.* 1.12. 1. Pet. 1.23 Ioh. 1.12.

And they are called the children of the kingdome, because in this life by faith they enioy the kingdome of grace, and the benefites thereof, and in the life to come, they shall be heires of the kingdome of glory.

First, we here learne in this the Lords husbandry, that our heart by nature is that barren and vnfruitful field, which bringeth forth nothing but the thorns, brambles, and weeds of vices, *For it is euill from his youth, Gen.* 8. *which drinketh* Obser. and doctrines. Gen. 8. 21.

drinketh iniquity like water, Iob. 15. in it dwelleth no good, Rom. 7.18. out of it proceede murthers, adulteries, fornications, thefts, slanders, &c. which defile the man. Matth. 15.19. But Christ is the good husbandman, which soweth the good seed in the field of our soules, & maketh it grow and increase therein.

1. By plowing and turning vp this spirituall field, when hee stirreth vp in our minds the knowledge of our sins, & rooteth vp the thornes & brambles of vices by the preaching of the law.

2. He dungeth and dresseth the same, when with the sweet shower and heauenly dew of his Gospell hee reuiueth our hearts, nourisheth vs with his holy spirit, and irrigateth and watereth vs with the cœlestial influence of his graces and blessings, that wee may bring forth the fruits of faith, piety, and all other christian vertues, and fruits worthy of repentance, *Luk.* 3.8. And this he worketh by the means, and faithfull diligence of his ministers & preachers

Luke. 3 8

of

of his word, for they are συνεργοι some way or other labourers with God in this husbandry. *Ye are* (saith the Apostle) θεου γεωργιον *Gods husbandry*, wee are *Dei cooperarij, we together are Gods labourers.* Their office the Apostle setteth downe: *Improue, rebuke, exhort.* And all this by the grace of God which *worketh in vs both the will and the deed, who hath ordeined vs that we shold bring forth fruit.*

1 Cor. 3. 9. 2 Tim. 4. 2 Phil. 2. 13. Ioh. 15. 16.

2. Wee haue here a strong motiue of thankfulnes to our louing God for this his fatherly care of his Church, which gratitude the Lord expecteth at our hands, & which wee must manifest in bringing forth good fruit. We should resemble the good ground (saith *Seneca*) *quæ vno accepto dat centũ*, which rendreth an hundred for one it receiueth. God soweth his seed plentifully, & requireth of vs a plentifull harueſt. For euen as wee seeke fruit of the ground whereon we bestow our seed, & curse that ground which yeeldeth no recõpence: so God requires but the fruit of

Seneca.

obedience

obedience, piety, and holy conuersation, which if we yeeld not, we are subiect to the curse, *Heb.6.7. For the earth which drinketh in the raine that cometh oft vpon it, and bringeth forth hearbes meete for them by whom it is dressed, receiueth a blessing of God: but that which beareth thornes and bryars is reproued, and neere vnto cursing, whose end is to be burned.*

Heb.6.7.

And I would to God that cursed fruit were not found amongst vs mentioned *Deut.32. vers.* 32. *Their vine is the vine of Sodome, and of the vines of Gomorah, their grapes are grapes of gall, their clusters bee bitter. Adest dominus qui fructum expectat, facundos vinificat, steriles damnat, Amb super Luk.* 3. The Lord is present which respecteth fruit, the fruitfull he quickeneth, the barren he condemneth.

Deut. 32.

Amb. super Luk. 3.

Surely, there is no sinne that more displeaseth God then ingratitude for benefites. The first sinne wherewith the Prophet *Esay* by Gods commandement

dement, vpbraided the people of the Iewes was vnthankfulnesse for so many benefites receiued. For thus he beginneth his propheſie: *Heare O heauens, and hearken, O earth: For the Lord hath ſaid, I haue nouriſhed and brought vp children, but they haue rebelled againſt me. The Oxe knoweth his owner, and the Aſſe his maiſters cribbe: but Iſrael hath not knowne, my people haue not vnderſtood,* Eſay. 1. verſe. 2. 3. As the memory of no vertue is more firme then of a benefite receiued: ſo ſcarce is there any vice worſe then ingratitude.

Against ingratitude.

Eſay. 1. 2. 3

Among the Romanes, if a bondſlaue were ſet free, and afterwards found to bee iuſtly taxed of ingratitude, it was lawfull for this fault to reuoke his libertie againe, and to retaine him in his former ſeruitude.

Wee wonder at monſters, as repugnant to nature, as are the Centaurs, Satyres, a man with foure heades, and ſuch like, but wee wonder not at

Dogges, Wolues, Foxes, Hares, Cats, &c. becauſe their forme and proportion is agreeable to nature: So we maruel not at other vices which proceed of our frailty, and are incident to our naturall corruption (though we loath them) as gluttony, drunkenneſſe, luſt, wrath, enuy, &c. and ſuch other damnable vices: but ingratitude, as an odious monſter, an vnnaturall vice, a prodigious exorbitant, all good men deteſt and wonder at. For as it is a thing naturall, *amantem redamare*, to repay loue for loue, becauſe loue is onely requited with reciprocall loue: So it is a monſtrous thing not to loue againe, and ſhew our ſelues vnthankful to our louing God, who is ſuch an infinite benefactor to mankinde.

An example.

Simile.

The very Ethnikes and Paganes ſhall riſe in iudgement againſt Chriſtiſtians, and condemne them for their ingratitude towards God. When the *Tarentines* were beſieged of the *Romanes*, and were in danger (through famine)

famine) to yeeld themselues and their Cittie into the hands of their enemies, the *Rhegians* (ordeining a feast euery tenth day) sent reliefe vnto the *Tarentines*, for which benefite (when they were deliuered from the Romanes) and in memory of their former misery, they instituted an yearely feast, which they called *Ieiunium* (saith *Ælianus varia hist. lib. 5.* Prophane histories are full of such like examples. And is it not a shame that Ethnikes, and men without God in the world, should condemne Christians of ingratitude, and that the sparkles, and darke glimse of reason and honesty, should worke more with them, then the light of faith, and bright beames of piety can preuaile with vs?

Elianus var. hist. lib. 5.

Whoso is thankfull for small benefites receiued, deserueth to receiue greater of his friend: and God hateth ingratitude not so much for his owne, as for our sakes, because it doth as it were close vp Gods hands

of liberality, and turneth his face from vs. *For the hope of the vnthankfull shall melt as the winter yce, and flowe away as vnprofitable waters,* saith the wise man, *Wisdome.* 16. 29. *Qui grate beneficium accipit primam eius pensionem soluit.* Hee that thankfully receiueth a benefite, hath made the first requital, saith *Seneca.*

Wis. 16, 29.

Seneca de benefic.

Nothing did more winne the loue of *Augustus Cæsar* to *Furnius,* and made him facile, and willing to grant other thinges vnto him, then that when hee had obtained pardon for his Father, who tooke part with *Anthonie,* hee said: *Hæc vna (O Cæsar) abs te mihi facta est iniuria, effecti, vt viuerem & morerer, ingratus.* This onely iniury (O *Cæsar,*) thou hast done mee, in that thou makest mee liue and dye as an vnthannkefull man. Signifying that so great was this benefite, that hee was insufficient euer to requite it.

Xraf. apoph. lib. 7.

it. *Eraſmus Apophth lib. 7.* Take wee heede therefore brethren, of this barbarous ſin of ingratitude towards God.

Thirdly, all Paſtours are here taught by this example of Chriſt, who ſpake vnto the people by eaſie and familiar parables and ſimilitudes, ſtudiouſly and wiſely to frame their Sermons according to the capacity of the people, and not to affect a a ſtrange, ſtile and phraſe of ſpeech, or to vſe *verbis ſeſquipedalibus*, (as *Euſebius, Libr. 4. Cap. 11.* writeth of the Marcionites) high and loftie words. For, *nihil frigidius doctore qui verbis duntaxat philoſophatur. Neque enim hoc doctoris ſed hyſtrionis eſt*, ſaith *Chryſoſtome. Homil. 1. Act. 1.* Nothing is more cold and fooliſh, then that Teacher which diſputeth onely in words: neither is it the part of a Teacher, but rather of a player. And *verbis ludere, & apud imperitũ vulgus admirationẽ ſui facere indoctorũ hominũ eſt.*

Euſeb.

Chryſ. hom. 1. act. 1.

Hier in epist ad Neop. *Hier. in Epist. ad Neop.* By playing and dallying in words, to bring the vnlearned people in admiration of him, is the property of ignorant and vnskilfull men.

1. Cor. 2. 1. 3. Far otherwise did the Apostle *Paul*, which came not in *excellency of words, nor in enticing speech of mans wisedome, but in plaine euidence of the spirit, and of power*, 1. *Cor.* 2. 1. 3. *Prædicator enim* (saith *Bern.*) *plus intendere debet ad imbuenda corda, quam ad exprimenda verba.* For a preacher should seeke rather to instruct the heart, then to expresse eloquent words, which is but to feede the eare.

Ber ser. 16. in Cant.

4 Out of this whole parable in generall, in that our Sauiour shadowed out the kingdome of heauen by many parables, it was 1. that it might be fulfilled which was spoken by the Prophet.

Psal. 78. 2. *Psal.* 78. 2. *I will open my mouth in a parable*, which the Euangelist also alleageth to the same purpose in this chapter, *ver* 35. 2. That (as *Greg.* saith) *ex his*

qua

quæ animus nouit surgat ad incognita quæ nō nouit. That the minde by the things it knoweth might mount vp to those things which it knoweth not. These parables therefore are not carelesly to be passed ouer, but zealously and religiously to be pondered, that wee may obserue the doctrine thereof, to our comfort, institution, and instruction.

The second part setteth downe the malice and industry of Sathan, in corrupting the good seed with the darnel and tares of vices. And this is the Diuels seed which he soweth in the furrowes of iniquity. The *protasis* or proposition is: euen as a man sowing good seed in his field, his enemy whiles hee slept, sowed tares among the wheate: *Apodosis*: Euen so Christ the sonne of man, soweth his word the good seed, in his Church, but men being secure, careless, and negligent, the Diuell came and sowed heresies, deprauation of good doctrine, scandals, and all kind of vices, that hee might corrupt the same.

The secōd part.

The tares, what.

farme. By the tares are signified the children of the wicked, *vers.* 38. that is, all hypocrites, and the whole rabble of wicked men, which are the children τοῦ πονηροῦ *illius mali, of that wicked*, that is, of the diuell, which κατ' ἐξοχὴν *Synecdochicè* is called wicked, *a causa efficiente procreante*, because he is the principall cause of all euill, both to himselfe and to others. The wicked are called the children of the diuell, not from the efficient procreant cause, as if the diuell had created them, neither from the formal cause, as thogh their very essence were destroied & changed into euil: but first *ab adiunctis*, because in their malice and wickednesse they resemble, and are compared to the Diuell. Secondly, *ab effectis*, because in their liues and conuersation they imitate the Diuell.

Obseru. & doctrine.

First, wee heere learne that Sathan is the infatigable enemy of mankinde, and that this is his perpetuall prictise

practise, by all meanes to worke our destruction. And that he may the better effect this, hee laboureth chiefly to supresse the first beginnings of godlines, to corrupt the very seed, and to choke vp the corne in the blade, that it neuer may growe to maturity and ripenesse. *Semper primordia pulsat, captat rudimenta virtutum, sancta in ipso ortu festinat extinguere, sciens quod ea fundata subuertere non possit,* (saith *Chrysostome.*) His pollicy is euer to bee striking at the beginnings of goodnesse, hee catcheth at the first rudiments and principles of vertues, holy desires, at their first budding, and springing hee hasteneth to extinguish, knowing that if they take deep roote, he shall not be able to subuert them. *Chrysost. in Mat.*

And therefore hee *walketh about like a roaring Lyon*, 1. *Peter chapter* 5. *verse* 8. Yea, among the Sonnes of God, *Iob. chapter* 1. *vers.* 6. *hauing great wrath, knowing that he hath but a* 1 Pet. 5. 8. Iob. 1. 6.

short

Apoc. 12. 12. *short time*, & the neerer the end of the world approacheth, the more fiercely he rageth, as it appeareth by the ouerflowing seas of all iniquity vpon the whole face of the earth in these later times. And euen at the beginning, as soone as God had sowne originall righteousnesse, he cast in the seed of originall sinne, wherewith hee infected the recent purity, and choaked with his tares the seed of God, which was the seminary of all euill. And this he effecteth not onely by inward suggestions, but also by outward enticements of wicked men, and that not by their filthy and corrupt communication onely, but also by the pestilent seed of euill examples he laboureth to infect the minds of men, and to catch them in his net: yea, in those that heare the word of God, hee hindereth the fruit thereof three maner of waies: Either through wandring and idle cogitations, whereby he taketh away the attention of their mindes from the word

The Diuell three maner of wayes hindreth the fruit of the word.

word, or through the tumults of perſecutions, or at leaſt through couetouſneſſe, and the cares of this life: and which is worſt of all, hee permitteth not the ſeede that fell in the good ground (if by any means he may) to be long vncorrupted: and to this end he hath many falſe Apoſtles which wreſt and peruert the ſacred Scripture, and in ſtead of the naturall milke it giueth, wring out the bloud of ſubtile & violent interpretation, and cauſe it to walke a mile or two further for their fancy, then euer the holy Ghoſt meant it: as it is vſuall this day with the Papiſts, for the ſupporting of the kingdome of *Antichriſt*.

He doth alſo *captare occaſionem*, take his opportunity, and therfore it is ſaid: *while men ſlept*, a metaphor taken from the bodily ſleep, in which all the ſenſes are conſopited, ſecure, and at reſt. This ſleepe is not a corporall, but a ſpirituall ſleepe of the ſoule, which is ſhadowed out by the bodily ſleepe, which

The definition of ſleepe.

which *Aristotle*, and out of him *Galen* thus defineth: *Somnus est quies virtutum animalium, per antiperistasin ob fumos in caput ascendentes, vnde frigiditate cerebri repercutiuntur, hinc redeuntes ad cor, obstruunt sensuum organa*, that is: Sleepe is the rest of the animall powers, through an *Antiperistasis*, or repulsion on euery part, (whereby heate or cold is made more strong in it selfe, by the restraining of the contrary) by reason of the fumes or vapours ascending into the head, from whence returning backe to the heart, they stoppe the organs of the senses.

This then is the spirituall *veternum* and lethargy, when men are altogether careless, negligent, and secure of their soules, and as if their senses were asleepe or dead, they haue no feeling of any godly motions in their heart.

Two things to be considered.

But for your better edification, let vs first see what sleepe is in this place. Secondly, how great a sinne and detri-

ment

ment this is vnto vs.

First, men slept, hauing receiued the good seede in the fieldes of their heart, when in vaine they receiue the grace of God. Therefore the Apostle rowseth vp the *Corinthians*, that they sleepe not: *As workers together we beseech you that yee receiue not the grace of God in vaine* 1. *Cor. chap.* 6. *vers.* 1. A thing is receiued in vaine, when it is not applyed to that end for which it was ordained. In vaine doest thou buy a garment, if thou neuer putteſt it on. In vaine hast thou receiued thy soule, the grace of God, the good seede, if thou directest not the same to the desires of heauenly things, to the fruite of good workes, for the obtaining whereof the soule was created, & other graces giuen of God. But to come to some particular men are said to *sleep* when they neglect & abuse the grace of God, & the good seed, whiles they hearken not to the cõsel of the Apostle: *Take heed that no*

2 Cor. 6. 1.

Simile.

man

Heb.12.15 *man fall away from the grace of God,* *Heb.* 12.15. that is, that hee abuse not the good seede, and neglect the vse thereof. *Let no roote of bitternesse spring vp and trouble you* (saith he) For euen as through the negligence of the husbandmā many noysome weeds spring vp, which hinder the growth of the good seed, and fret away the corne: so the growth of the tares of vices hinder the operation of grace. Wherfore said the Apostle a little before. *Lift vp*

Verse 12. *your hands which hang downe, and your weake knees.* that is, shake off all drowsinesse, and negligence. Who would not iudge that their faith sleepeth, yea that it is dead, which neuer sheweth forth the vitall motions of godlinesse? which are *wauering, & suffer themselues*

Eph.4.14. *to be carried away like children with euery winde of vaine doctrine, by the deceipt & craftinesse of men, whereby they lay waite to deceiue,* *Ephes.* 4. Of which number are they that reuolt from the Gospell to Papistry, and wrest religion and the

Scriptures

Scriptures, *vt Lesbiam regulam* (as the prouerbe is) or frame their profession as a nose of waxe vnto all fashions, to please mens humours, and to serue their turne. Doth not their hope sleep which is not fixed on the inuisible & heauenly good things, which should allure them to the loue of a good life? Seemeth not their charity to bee extinct, which kindleth no sparkes of the loue of God, and of their neighbour in their hearts? Doth not their wisedome and reason, only proper to man, sleep (whose office is to foresee imminent dangers, discerne betwixt good and euill, and to prouide for the life to come) when they liue so supine and careless of their soules, and willingly suffer themselues to be caught in the snares of Sathan?

He sleepeth, yea he is in a dangerous sleepe, which liueth in enuy, hatred, and malice of his neighbour: *Hee that hateth his brother is in darkenesse* (saith Saint *Iohn*. 1 Ioh. 2. 11.

The

The carnall, filthy, lecherous, and licencious liuer ſleepeth, which is not aſhamed to commit that filthineſſe, which a good Chriſtian ſhould bee aſhamed *euen to name* (ſaith the Apoſtle) *Eph.* 5.12.

Eph. 5. 12.

The couetous worldling ſleepeth, yea and that ſweetly, as he thinketh, when he ſaith: *Soule, liue at eaſe, eate, drinke, and take thy pleaſure, thou haſt much goods laid vp in ſtore for many yeares, Luk.* 12.19. but the ſpirit of God intituleth them by the name of fooles ſaying: *Thou foole, this night ſhall they fetch away thy ſoule from thee, and then whoſe ſhal thoſe things be which thou haſt prouided? verſe* 20.

Luk. 12. 19.

The glutton, drunkard, whoſe God is his belly, ſleepeth, whom the Apoſtle *Peter* ſtirreth vp with the conſideration of his danger, ſaying: *Be ſober, and watch, for your aduerſary the Diuell, as a roaring Lyon, walketh about, ſeeking whom he may deuoure.*

1. Pet. 5. 8.

The negligent, ſecure, and ſluggiſh

Chriſtian

Christian sleepeth, who taketh no care of his soule, but setteth it vpon sixes and seuens, of whom saith *Salomon*: *The slothfull man saith, a Lyon is without, I shall be slaine in the streete.* Pro. 22. to him all things seeme hard, all things pertaining to godlinesse and deuotion, seeme vnpossible: hee can finde no time as yet to arise from his sins, no time with him is fit for repentance. Pro. 22. 13.

But (beloued) the spirit of God, who best knoweth the importance heereof, is in nothing more frequent and earnest, then in exhorting vs, vs (I say) which are regenerate in Christ, the good seede, the children of the kingdome, to vigilancy and watchfulnesse, that we giue not place vnto the Diuell. Christ cryeth out, and repeateth it againe, that hee might impresse it in our memories: *Watch* (saith he) and I what I say vnto you, I say vnto all mē: *watch.* Mar. 13. 37. Againe, *if the good man of the house had*

Luk.12.39. *knowne what houre the thiefe would come, hee wold haue watched, and not haue suffered his house to bee digged through.* Luk. 12.39. So that vessell of election, Saint *Paul*, reasoneth and exhorteth Gods children, saying: *Yee are all children of the light, and of the day: we are not of the night, neither of darknesse. Therefore let vs not sleepe as other doe, but let vs watch and be sober.* 1. *Thess.*5.5.6. And our Saiour againe counsaileth, saying: *Bee yee like vnto men that waite for their maister when hee returne from the wedding,* Luk. 12.36. Nothing truly might more significantly be spoken to incite vs to perpetuall vigilance. Seruants doe neuer with greater carefulnesse waite for their maister, then when the solemnity of his mariage being ended, he returneth home to dinner, that nothing bee wanting, but all things necessary bee prouided, and in readinesse for such a feast: So should all true Christians be euer vigilant, waiting for the coming of the Lord, that they

1 Thes.5.5.6.

Luk.12.36

bee

be not found vnprepared: *For the son of man will come at an houre when yee thinke not.* Luk.12.40

Now let vs see how dangerous and hurtfull it is vnto vs, not to watch, but liue securely, whiles we are in the warfare of this life. The enemy now seeing our supine negligence, and stupide careleſneſſe of our soules, now bestirreth him, hee will not looſe this fit opportunity, this is Sathans sowing season, now he casteth abroade his tares, now he prepareth his ground, that is, the hearts of the wicked to receiue his pestilent seede, as thou mayest easily perceiue if thou obserue the manners of wicked men, if thou seekest at that time to awake them, & admonish them of their dangers, they will (perhaps) heare, & approue thy sayings, but being pressed downe with the weight of wicked custome, they betake them againe to their sleep, & as the wise man saith, *who so telleth a foole of wisedome is as a man that speaketh to one that is a-* Eccles.22.

ſleepe, Eccleſiaſticus, chap. 22. As one that is ſicke of a feuer, to whom ſleepe is very hurtfull, if thou pull him, and with noyſe ſtirre him vp, and tell him that ſleepe nouriſheth and increaſeth his diſeaſe, hee lifteth vp his drowſie eyes, and heareth thee, but being ouercome with the force of the hurtfull humour, hee is drowned againe with ſleepe: So it happeneth to thoſe that are plunged in the ſleepe of ſinne, and pleaſures of the world: if wee call vpon them, lay before them death, iudgement, hell, perpetuall torments, prepared for the wicked, their ſinnes committed, the danger of ſuddaine death, &c. Heauen, and the moſt bleſſed reward prepared for the godly, &c. they will heare this, and confeſſe it to bee true: but being ouercome with the violence of euill cuſtome, they ſtill proceede in their ſinfull courſes.

Simile.

The enemy all this while is ſpreading his net, he knoweth his oportunity

nity: now is the time hee may most preuaile: he entreth thy house like a theefe when thou sleepest. *Blessed therefore* (saith the Spirit of God) is *hee that watcheth, and keepeth his garments, least he walke naked, and men see his filthinesse, Apoc.* 16.15. Apo.16.15

Consider (beloued) and with a carefull heart consider, that none were excluded from the mariage of the bridegrome, the heauenly ioyes, but such as were not prepared, which *slept, and wanted oyle in their lampes, Math.* 25. If Matth. 25.
those *seruants bee blessed* (as the Lord witnesseth) *whom the Lord, when hee cometh, shall finde waking, Luke.* 12. 37. Luk.12.37.
Then surely, cursed, & most wretched shall he be whom the Lord shall finde sleeping, secure, and careless. *If thou wilt not watch, I will come vpon thee as a Theefe, and thou shalt not know what houre I will come vpon thee* (saith the Spirit of God) *Apoc.* 3. 3. Apoc. 3.3.
As the bird is hardly taken wich is flying, and in motion, but when she sitteth, shee is

in most danger: so the aduersary catcheth none but such as are negligent and careless of their soules. As the sweet waters are euer in motion and running: so the standing waters are neither sweet nor holsome, and ingender nothing but hurtfull and poysoned things. In a forsaken house, where none doe inhabite, vncleane beasts increase, as rats, mice, serpents. Beasts which lye long on the ground, and walke not (they say) loose their hooffes. The birds which sit long in their nests, loose their feathers. And it is a prouerbe: *Priuilegio non vtentes vel abutentes perdunt illud.* A priuiledge may be lost by not vsing, or abusing it: So he falleth from Gods grace, is depriued of the good seede, easily admitteth the tares of wicked desires, which sleepeth, is idle, and negligent to keepe carefull watch ouer his soule.

Simile.

Now for how many causes this spirituall negligence is dangerous, let vs briefly

briefly vnfold. Hee that is to make a long iourney, and the time short, hee cometh not to his iourneyes end except he keepe continuall walking. We are all trauelling towards heauen, our eternall country, the way is long, because many temptations and difficulties are to bee ouercome, many good deeds are to bee done in the worke of the Lord, many euils are to bee suffered in the way before wee come thither. Our time is the time of this life, which is very short, but a moment, a vapour, a thing of nothing, *instans est, momentum est, ictus oculi est*, but an instant, a moment, the twinckling of an eye: yea, the time wherein wee liue, (which is but the present time) is so short, and fleeting, that it cannot bee circumscribed. Why then are we careless? why loyter we? why sleepe wee in the way? why are we so negligent in our iourney?

In how many respects this negligence is hurtfull.

Similium congeries.

1

Againe, when a man is expected and looked for of his Lord, it is not

2

meete that hee should make haste, be carefull and vigilant? but all the Saints of God, yea God himselfe, expecteth vs in our heauenly countrye.

3 If a man bee inuited of a great man to a feast, were hee not worthy iustly to be blamed, if he should linger by the way, and come too late? were hee not in danger, that coming out of season, hee should bee excluded and shut out? But our Sauiour calleth vs all to his great Supper, the banquet of eternall glory, the euerlasting feast of all blessednesse, and shall wee shewe our selues careless, and not rather hasten with all alacrity, and cheerefulnesse of heart?

Luk. 14.16

4 Againe, when there are many impediments in the way, either because it is hard to finde, or infested with Theeues, and such like difficulties, is it not meete that the Trauellor should walk so much the more warily

and

and expeditely? But in the way towards heauen are many temptations, many diuels lye in waite, many difficulties laid before vs: let vs therefore cast away all sleepe and negligence, and speedily go forward in the way of eternal life.

5 It thou shouldest haue a friend who kindely should offer thee his friendly helpe and meanes to escape any imminent perill, shouldest thou not greatly offend such a friend in neglecting these meanes? But God freely offereth his grace and holy spirit to all that by faithfull and feruent prayer craue the same at his handes, by which meanes we may assuredly escape all perils obiected in the way of saluation.

6 Lastly, hee that omitteth the oportunate time allotted him for the obtaining of any thing, doth not he deserue grieuously to bee taxed of great negligence? *Fronte capillata, post est occasio calua*: Occasion hath long

Old father Time hath hairy locks before, but not behind

long locks before, but is bald behinde, to teach vs not to slip the present occasion, least being past, we can take no hold to pull it backe againe. And this life is the time that God hath in mercy giuen vs to worke in: *The night (of death) cometh, when no man can worke.* Cato. Ioh. 9. 4. *Behold now is the accepted time, behold, now is the day of saluatiõ.* 2. Cor. 6. 2. *Let vs therfore watch and be sober.* 1. Thes. 5. 6. *For while men slept, the enemy came and sowed tares,* saith this text.

The third obseruatiõ.

Thirdly, I obserue, in that it is said this enemy of mankinde watched his oportunity to sow his tares *while men slept*: That our owne negligence and security giueth the diuell aduantage and victory ouer vs: for not by his owne power, but through our slothfull careleſneſſe he sowed tares among the wheate. Therefore saith S. *James: Resist the deuill and hee will flye from you.* Iames 4. 7. *Iames.* 4. If any man by his aduersary should be called into the law, and bee in danger not onely of his goods, but

also

lso of his life, the which aduersary
ath no power of himselfe, but is such
one that if he resist and oppose him-
elfe against him, hee is easily vanqui-
hed: Who is so mad, so blockish and
lothfull, as not no resist, and stoutly
withstand such an aduersary? who is
so sottish to feare such an enemy, and
to suffer himselfe to be ouercome? but
such an aduersary is the diuell, by his
temptations and suggestions hee la-
boureth to bring vs to the barre, and
tribunall of Gods seuere iustice: but if
we hold vp the shield of faith, the
sword of the spirit, which is the word
of God, the breast-plate of righteous-
nesse, continuall and deuoute prayers,
&c. and other parts of our Christian
panoplie, mentioned *Ephes.* 6. like a Ephes. 6.
dastard he betaketh him to his heeles,
and flyeth from vs. It is therefore our
owne fault, and negligent slothfulnes
that we are ouercome, that he soweth
his tares in the field of our soule. And
therefore the Apostle *Peter* saith to

Ananias

Ananias, Acts 5. 3. *Why hath Sathan filled thine heart?* He doth not say, why did Sathan tempt thee? for that is his perpetual practise, but why diddest thou giue way to him? why diddst thou suffer him to enter in, and to fill thine heart? And as *Ieremy* said once of the rebellious Iewes: *That they had taught their enemies to bee captaines ouer them* (speaking of their captiuity. The same may bee said of vs, wee our selues doe teach the diuell which way to assault vs, because wee bee sleepy and negligent, fearefull, and distrustfull of Gods prouidence, couetous, and carnall liuers, and so it chanceth to vs, as vnto the birds, which gaping greedily after their prey, are caught in the snare before they see it. Hence it cometh, that our desires, and inordinate affections expose vs to the snares of the enemy, and we are caught inconsiderately in his net, whiles we are greedily gaping to satisfie our sinfull lustes and affections, hauing no other

Simile.

minde

minde, but vpon the fulfilling therof.

When Sathan had ſowne his tares, (it is ſaid) hee *went his way*: For when hee hath ſowne his peſtilent ſeede, hee faineth to depart, he knoweth well the operation thereof, how it will worke, it will in his time grow ſo ranke, that it will corrupt quickly the ſeede of godlineſſe. Hee ſoweth the ſeede of pride in thine heart, and goeth his way, knowing that in time it wil grow ſo high that the ſpirit of God will take no pleaſure there. He caſteth in thy minde the ſeed of luſt, and goeth his way, hee aſſureth himſelfe, that at laſt it will breake forth into the fire of fornication, and all vncleanneſſe. He caſteth abroad the ſeed of enuy, & goeth his way, he knoweth wel that in time it will grow to malice, ſtrife contentions, & murthers, ſo fruitful is this noiſome ſeed where it hath once taken root. Take heed therefore how thou once admitteſt this ſeede into thine heart, caſt it preſently out, ſuffer it Obſer. 4.

to

to take no roote, for if it stay there, i
will spring vp, and yeeld most pestilen
fruit. *Vigilat hostis, & tu dormis?* saith
Augustine, thy enemy euer watcheth
and doest thou sleepe? yea, great is the
malice of this enemy, that as *Gregory*
saith: *Arte sese palliat vt ante decepti*
mentis oculos, culpas virtutes fingat, vt
inde quisquam quasi expectet præmia vn-
de dignus est inuenire æterna tormenta.
He maketh himselfe by art, that before
the eyes of a deceiued minde, vice
might seeme to be vertue, that a man
might expect a reward for that, for
which indeed hee deserueth eternall
torments, he so vaileth himselfe vnder
the vizard of vertue. *Diabolus est ser-*
pens lubricus, the diuell is a slippery
serpent, whose head, that is, his first
suggestion, if it bee not resisted, *totus*
in intima cordis, dum nõ sentitur illabitur,
saith *Isidor*, he windeth himselfe whol-
ly in before thou be aware. *Semper vis-*
cosa sunt carnis desideria, fleshly desires
be euer viscous, for of suggestion, if
you

Augustine,

Greg. lib. 32 moral. cap.

Isidor, lib. 3. de summo bono.

you giue way, springeth cogitation, from cogitation (if ye resist not there) he proceedeth to affection, from affection to delectation, from delectation to consent, from consent to action, from action to custome, from custome to obstinacy, from obstinacy to hardnesse of heart, from hardnesse of heart to boasting, from boasting to desperation, from desperation to damnation. And thus by degrees he climbeth to the toppe of perdition. Resist therefore (brethren) betime his fury and suggestions, *stedfast in the faith*, 1. *Pet.* 5. *putting vpon you the whole armor of God Ephes.* 6. *and he will flye from you*, *Iame.* 4. If in keeping our riches against the lying in waite of theeues, against superfluous expences, against future wants, that we may haue whereby to support our state, we bestow a thousand cares, we vse great circumspection. If we so carefully stoppe, binde, hoope, and place, our wine, or oyle vessels, least they should leake, or bee corrupted.

1 Pet. 5

Ephes. 6. Iames 4.

If

If we so diligently looke vnto our garments and other houshold stuffe, that they be not consumed of the mothes, spotted with any liquor, stained with the dust: what an absurd thing is it, & vnworthy of a Christian, not to haue the same care of the good seed of graces which we haue receiued of God to our saluation, and eternal glory, that it be not choked and corrupted with the tares of Sathan? *Via diaboli* (saith S. Bernard) *sunt circuitio & circumuentio, circuit terram & perambulat eam, vt nos circumueniat.* The wayes of Sathan are circuition, & circumuention, he compasseth the earth, and walketh through the same, that hee might circumuent vs. Neither if sometimes he seeme to ceasse, should we therefore bee vnprepared?

Ser. 12 sup. Psal. 91.

Simile

The wise Captaines in the time of truce, do fortifie their holds, and repaire their bulwarkes: so should the Christian Souldier do in the peace of his conscience. It is true that *hee that keepeth*

keepeth Israel doth neither slumber nor sleepe; but neither doth hee slumber nor sleepe which impugneth Israel. Shall wee bee secure (saith *Bernard* againe) because we be assisted on euery side? *Nay, for this cause should we the more studiously watch, for God would neuer take such care of vs, if hee did not know our necessity and danger to be great. Non tam multiplex nobis custodia, nisi ob multiplices insidias poneretur.* Gods custody and succours would neuer bee so manifold towards vs, if the snares of Sathan were not manifold. Ibid. Ser. 11

Solon made a lawe, that hee that liued idlely should bee exposed, for euery one that would to accuse him. The like law hath God made, that hee that followeth idlenesse, and is negligent of his saluation, should bee laied open to all temptations, and accusations of the Diuel. Laert. lib. 1.

Seeing this enuious man the diuell, sowed his tares whiles men slept, we learne that there are 2. causes of all euil Obseru. 5. Two causes of all euill.

that is in the world: the malice of Sathan, and our owne negligence. Euill (as *Isidor* saith) *non est a Deo creatum, sed a diabolo inuentum,* is not created of God, but deuised by the Diuell. *Hee was a murtherer from the beginning, and the father of lyes,* Ioh 8. *As I liue, saith the Lord, I desire not the death of the wicked,* Ezek. 33. 11. Neither is there any fatall necessity to be imagined: for God in calling, so calleth, that withall he inclineth the will, hee so forsaketh the reprobate, that they themselues otherwise will not. And this is manifest in *Paul* the Apostle, which was a persecuting enemy of Christ, til the houre came of his calling: then Christ so called him, that withall he gaue him a minde to will, and hee cryed: *Lord, what wilt thou haue me to doe?* Contrariwise, hee so forsooke *Iudas* that his will was still delighted in his wickednesse. So that here is no constrained necessity, for the nature of our will is not hindered: yea it assenteth to good

Lib. 1 de summo bono, cap. 2.

Ioh. 8.

Eze. 33. 11

God not the author of euill.

or

or euill: thoſe being willing, he draweth: others, being alſo vnwilling, he paſſeth ouer, neither of them againſt their wils he conſtraineth. Farre be it from vs therefore that by any meanes, directly or indirectly, we ſhould affirme God to be the author of euill. *Optimi eſt optima facere*, it is the property of the beſt, to do alwayes the beſt things: but God is *optimus*, the ſoueraigne good, for he is eſſentially good, of whom are all other good things, therefore it is of the nature of the diuine goodneſſe, to doe alwaies that which is good.

But why then (wil ſome ſay) is God ſaid in ſcripture to harden the heart of *Pharaoh*, for thus it is in the Hebrue, *Exod.* 4. 21. *Vaani achazek, I will harden his heart.* Againe, *vaiachazek, the Lord hardened Pharaohs heart, Exod.* 11. 10. This is attributed vnto God, not that God is the author of induration, inſomuch as it is euill, and worketh that which is euill: but becauſe God vſeth

Obiect. Exod. 4. 21. Exod. 11. 10.

Anſwer.

well these euils, and doth gouerne them that are hardened to some good end.

Sathan hardeneth by suggesting, and perswading: man hardeneth himselfe when hee consenteth to the entisements of Sathan, and by his owne will turneth himselfe from God. God hardeneth by forsaking. So saith Saint *Augustine*: *Diabolus suggerit, homo consentit, Deus deserit.* The diuell suggesteth, man consenteth, and God forsaketh. And this to a modest minde may suffice.

Aug. con. Faustum.

Obseru. 6. Here note that the deuil soweth three most pestilent seedes in the world. which are signified in the nature and property of tares, which the Arabians call *Zizania*, the Greekes ζιζάνια, and ἄρακος in Latine *Lolium*, in English *Tares*, *Iuray* or *Darnell*. The Physitions say, that tares haue these three properties: *vim acutam, ventosam ac venenosam*, an acute, a windy, and a venemous qualitie.

Infœlix lolium, & steriles dominantur auenæ. Virg.

In

In that they haue an acute or subtile quality, they resemble couetousnesse, which euer carieth with it the very mystery of deceit, fraud, and subtilty, to deceiue the simple. They are compared vnto Fowlers, *Hose.* 5. 1. the simple and plaine meaning men are but as birds for their nets: *Who so flattereth his neighbour with his lips, spreadeth a net for him.* They are like a sharpe rasour, which quickly shaueth away the haire: so the crafty couetous man soone spoyleth the simple of all that he hath. Hos. 5. 1. Prou. 29. 5.

So great at this day is the growth of this pestilent tare in the world, that it hath almost choaked vp the good wheate of simplicity and plaine dealing among men. Such hath been the wonderfull industry of the enuious man in sowing his tares.

But let these crafty Foxes remember, yea, let them with a feeling heart remember the terrible wo pronoũced by God himself against them, *Hab.* 2. 9

Hab. 2. 9. 11. 12. *Vvo be vnto him that coueteth an euill couetousnesse into his house, that hee may set his nest on high, and escape the power of euill. For the stone shall cry out of the wall, and the beame of the timber shall answer it: wo vnto him that buildeth a towne with bloud, and erecteth a Cittie by iniquity.*

2 In that they haue a windy property: is signified pride and ambition, which also is one of the Diuels principall tares: for he knoweth well how true this saying of the wise man is: *Pride is the originall of sinne, and he that hath it shall powre out abhomination vntill hee bee ouerthrown*, Eccles. 10. 14. *For God resisteth the proud, and giueth grace to the humble.* 1 Pet. 5. 5. Which, if wee consider the different end of pride and of humility, we may plainly see in proud *Lucifer*, and in humble Christ, in aspiring *Eue*, and in the lowly virgin *Mary*, in the high minded rich glutton, and in vlcerated poore *Lazarus*, in the proud Phariſie, and in the penitent Publicane

Eccles. 10. 14. 1. Pet. 5. 5. Iames 4.

Publicane. In these we may easily see how well God liketh of this filthy tare of pride. There was not a greater by Christs owne testimony, among womens children, then *Iohn Baptist*, yet behold his wonderfull humility: hee answered to the Iewes in negatiues, *Non sum non sum, non sum*, (saith a Father) I am not, I am not, I am not. But contrariwise, the proud man and woman (which are indeede the worst and least among all womens children.) stand all vpon affirmatiues, and say stil in their owne conceits: I am, I am, I am: they will not loose one inch of their conceiued reputation. Wel (saith *Augustine*) *Excelsa est patria, humilis est via: qui quærit patriam, quid recusat viã?* Our heauenly country is high, but the way is lowly, hee that seeketh his country, why refuseth hee the way? Againe, *O quam excelsus es Domine, sed humiles corde sunt domus tuæ.* O how high art thou O Lord, yet the humble in heart are thine house. O that these

Matth. 11.

Ioh. 19, 20 21.

Augustinus super Ioan.

In Epist.

proud peacockes would set before their eyes the example of the Sonne of God: *Who being in the forme of God, made himselfe of no reputation, and tooke vpon him the forme of a seruant, he humbled himselfe, and became obedient vnto the death, &c. Philippians, chap. 2. vers. 6.7.8. Quid tumescis homo?* (saith *Augustine.*) *O pellis morticina quid tenderis? O sanies fœtida cur inflaris?* why art thou proud O man? why art thou extended O thou dead skinne? thou stincking corruption, why art thou puffed vp? thy Prince is humble, and art thou proud? thy head is lowly, and shall the members bee high minded? A certaine Phylosopher being asked of one, *Quid sum, quid fui, quid ero*, what I am, what I was, what I shall bee, answered: *Sperma fœtidum, vas stercorum, & esca vermium.* Stinking sperme, a vessell of dung, and meate for wormes. Surely, me thinkes, it should bee sufficient to cut the combe of pride, and strike

Phil. 2. 6. 7. 8.

Augustine

the

the sailes of ambition, if wee would but call to minde that our conception is sin, our life misery, and our end rottennesse and corruption.

In that the tares haue in them *vim venenosam*, a poysoned quality, (as it may appeare, in that whoso taketh the same into his body, it maketh the head light, and the body to swell) is noted the infectious sinne of whooredome, and fleshly lust, another filthy tare wherewith the Diuell hath poysoned and killed much seede of vertue in the world: This noysome tare so infecteth the minde, and choaketh all graces, that it breedeth a consumption of all goodnesse in the soule where it is sowne. 3

It is as *Lenta phtisicorum febris*, like a feuer hectike, which cleaueth to the marrow of the bones, consumeth the body, and neuer endeth but with life it selfe: *His bones are full of the sinnes of his youth, and it shall lye downe with him in the dust*, (saith *Iob.*) *chap.* 20. *In corpore Lentum protrahit, heu moriens quæ carperis hectice febrim.* Iob. 20.

which

which is by the iust iudgement of God, that they which haue beene the destuction of many soules by alluring them to the consent of their filthines, should also make wrack of their owne soules, and so *animam pro anima reddãt*, pay soule for soule. Hereof speaketh a certaine Father, that the Diuell hath espoused iniquity to himselfe, and of her he hath begoten many daughters, as Hypocrisie, which he hath marryed to all dissemblers and false brethren: Rapine and oppression, to great men: Vsury to Citizens: Craft and deceit to Aduocates: Pride to rich men, &c. But his daughter Letchery he hath appropriated to none, but prostituted her vnto all, that so she might draw the the more vnto hell with her.

For the rooting vp of this hurtfull tare, it shall greatly profit, if (among many other places of holy Scripture, which shew Gods hatred of this sin) we would diligently ponder in our mindes the Apostles most patheticall

reasons

reasons, *1.Cor.*6. The summe whereof is: By whooredome great iniury is done to Christ our head, to whom our bodies are sanctified: great reproach to God, who shall raise vs vp to glory, as hee hath done the body of Christ: Great indignity done to the holy Ghost, whose temple we are, and which dwelleth in vs. Our bodies themselues are hereby dishonoured & damnified, which are by whoredome pulled from Christ our head, ioined to an harlot, and made one body with her. To conclude, thereby wee are made sacrilegious theeues, in defiling & giuing of that vnto another which is not in our power. This is the summe of the Apostles reasons, which shewe the horriblenesse of this sinne, and the incomparable losse that cometh to the whoore monger thereby, and should be sufficient to win the most refractary minde, if there be left in it one spark of the feare God.

Reasons why wee should flye tornicatiō.

The horriblenesse of this sinne.

Hauing in some sort delineated the malice

malice and industry of Sathan the enemy of mankinde, in corrupting the good seed with the tares of vices, and the oportunity hee watcheth for the same.

Now the order of prosecution requireth that I should set downe also the weapons and armour which euery good Christian should haue in readines to resist the fury of this enemy, and withstand his assaults, which the blessed Apostle, and expert Champion of Iesus Christ, out of Gods armory most excellently prescribeth, Ephes. 6. 14 *Ephes. 6. verse.* 14. vnto *verse.* 19. *Stand therefore* (saith he) *with your loynes girt about you with verity, &c* The Apostle said before: *Take vnto you* παναπλίαν τοῦ Θεοῦ: *the whole armour of God.* Now particularly hee expresseth the parts of this armour. He setteth downe two kindes of armory necessary to euery Souldier against his enemy. Some which are needfull for the defence of our selues, and other to strike and repell the

the enemy. Of the first kinde he speaketh, *verse* 14. 15. 16. and part of the 17. Of the other, *verse* 17. and 18. Hee armeth the whole man from the head to the feete, that hee might in no part bee hurt of his enemy, and of this kinde of armour hee nameth fiue. The Girdle, the Breast-plate, the Shooes, the Shield, and the Helmet.

Hee beginneth with the loynes, which must bee strengthened with the girdle; and the breast, as the principall parts in which the life and strength consisteth, and which the enemy chiefly assaulteth; and therefore the souldier is wont especially to arme those parts in which the strength and life abideth.

He saith therefore, *Stand*: he requiquireth here three things.

First, that euery one should keepe himselfe in his station or calling, that hee yeeld not, nor turne his backe to the enemy. And this calling is two-fold, the one generall, whereby

Calling two-fold.

we

we are all called into the Church militant, that is, to the army of Christian Soldiars, vnder the conduct & ensignes of Iesus Christ. The other is a speciall calling whereby a certaine station and office is assigned to euery man in the Church, as it is in a military army. Euery one ought especially to keepe himselfe in the army of the Church, and next in his priuate station. First therefore he requireth that euery one abide in the Church, and that hee depart not from the army: for if hee depart, *actum est*, farewell to him: as to him that going from the army is either slaine of the enemy, or of his owne company by the command of his Prince.

2 Secondly, hee requireth that euery man should conteine himselfe within the limits of his owne station or calling: for in an army nothing is more pernicious then *ataxia* and confusion. First therefore euery man must constantly remaine within the limits and bounds

bounds of the Church: and next, in his owne proper condition, to which he is peculiarly called, and not to giue place to the Diuel, which diligently laboureth to draw him from both.

Thirdly, vigilancy and watching is signified by this word *stand*. This is necessary also, and opposed to security: *For while men slept this enemy came, and sowed tares. Bee sober and watch, for your aduersary the Diuell as a roaring Lyon goeth about, seeking whom hee may deuoure.* Therefore wee must watch, euery one in his seuerall station, lest Sathan oppresse vs at vnawares. 3 1. Pet. 5. 8.

But that we may stand in the battell and ouercome, these things are required. The first part of the armour.

First, *Constancy in doctrine*, or in the truth: this is the baltheus or girdle wherewith the Apostle would haue our loynes girded. The loynes are as the foundation whereon the inferiour and superiour parts of the body doe rest and leane. For against the Diuell 1

this

this first is necessary, that we stand fast in the truth of religion, grounded vpon the word of God, for this is the first thing which Sathan seeketh to shake, and take from vs, namely, the truth of doctrine, and obtrudeth vnto vs lyes, and false doctrine.

This then is the first part of the armour of God, the *Girdle of truth*, vpon which the Church is founded: to which pertaineth this of the Apostle, 1 Tim. 1. *1. Tim. 1. 19. Having faith, that is the truth of doctrine*, vpon which faith resteth: *and a good conscience*, which is the second part of this armour.

The secod part. The Breast plate of righteousnesse,

The second part he calleth the *Breastplate of righteousnesse*: for after that the minde is fortified with the verity of doctrine, there must follow the *Breastplat of righteousnesse, and of a good conscience*, that is, of a holy life. For euen as the breast-plate defendeth the breast of the Souldier, so the care of righteousnes & holines fortifieth the minde of a Christian man, and conserueth his heart

heart against the assaults of the Diuell, that hee bee not wounded with his darts. The Saints of God do slide and sinne, they receiue wounds, but not to the heart, they sinne, but not from the heart, according to this of Saint *Iohn. VVhoso is borne of God, sinneth not*, and why so? because his heart is armed with the loue of righteousnesse, holinesse, and of a good conscience. *Dauid* which at first had his heart tensed with the knowledge of the truth, and did set his loue vpon righteousnesse, yet hee fell, and that shamefully, and was wounded with the weapons of the diuell: but these weapons did not pierce so farre as his heart, they remained but in his flesh, and why? because his heart was fortified with this *Breast-plate of righteousnesse*. This place of the Apostle agreeth with that of Christ, *Luke. chap.* 12. *Let your loynes bee girded about and your lights burning*. These lightes are the holinesse of life, and the workes

1 Ioh. 3. 9.

Luk. 12. 35.

of righteousnesse, and a good conscience. And this is the brest-plate of righteousnesse.

The third part our feet shod.

The third part of this Christian panoplie is expressed in these words, *ver. 15. And your feete shod with the preparation of the Gospell of peace.* The metaphor is thus: They that go to the warres prouide themselues of good bootes and shooes, and with them do fence and arme their legges and feete from the cold, wet, and stripes of their enemies, and that they may bee the more prompt and ready to fight: So the Christian Souldier should arme the feete of his minde with these spirituall shooes, to wit, readinesse in all places, to confesse (and if we be called of God) to preach the Gospell to all men. It is called the *Gospell of peace*, because it preacheth reconciliation with God through Iesus Christ, and because by the name peace among the Hebrues, are signified all felicity, and all good things, and the Gospell bring-

bringeth all happineſſe vnto vs.

The fourth part of the armour.

And aboue all, take the Shield of Faith, wherewith yee may quench all the fiery darts of the wicked. Here is the fourth part of the ſpirituall armour. In the warre (ye know) that the ſhield is neceſſary, with which the whole body is couered, the ſtrokes repelled, and the darts receiued, if a man knoweth in battell how to vſe it. And in our ſpirituall fight the ſhield of faith is moſt neceſſary aboue all the reſt, but to what end? The Apoſtle addeth, *wherewith ye may quench all the fiery darts of the wicked:* (that is of the Diuell) When hee ſaith *fiery darts*, he alludeth to the ancient manner: for in old time (as it is yet in vſe among the Indians, and other barborous nations) they were wont to caſt their darts infected with poiſon againſt their enemies, by which the bodies of the wounded were ſo inflamed that they might hardly bee cured. The darts of the Diuell are all temptations, and his tares wherewith

hee laboureth to draw vs vnto all manner of sinnes, against which wee pray in the Lords prayer: *And leade vs not into temptations, but deliuer vs from euil.* They are called fiery, because they are dangerous, and deadly if they bee admitted, and do easily kindle the heart vnto infinite sinnes, so that it cannnot easily bee cured: for one sinne inflameth the heart vnto another: as drunkennesse, to wantonnesse, wantonnesse to murther. We see in *Dauid*, who for the loue of *Bathshaba*, he deuised how to slay her innocent husband *Vrias*, 2. *Sam.* 11. The darts of the Diuell therefore are indeed fiery, but they are quenched with a sound faith in Christ Iesu: *Whom resist strong in the faith*, saith the Apostle *Peter*. And Saint *Iohn*: *This is the victory that ouercometh the world, euen our Faith*, 1. *Ioh.* 5.4.

2 Sam. 11.

1 Pet. 5. 5.

1 Ioh. 5. 4.

Heere wee see that all temptations of the Diuell are as artificiall fires, more to bee feared then all the fires

fires or fireworkes in the world, which if they enter once into our hearts, they kindle a most deadly fire. Marke but them that are wounded with malice, or wrath, doe they not burne with a desire to bee reuenged? And those whose hearts auarice hath seized, how they are inflamed with a desire to haue all? Those who once are pierced with the flames of fornication and whooredome, doe wee not see how they burne to haue their fill of their most infamous, filthy, and inordinate lusts: Those, who are inflamed with anger and wrath, doe they not cast out fire out of their mouthes? their eyes do sparkle, their nosthrils smoake, their mouthes breath out fiery threatnings, and raylingspeeches. And those who are caried away with ambition, desire of honour, or vaine-glory, &c. But if thou say, that thou neuer didst feele any paine, but rather pleasure in thy passions, how then can they bee so fiery? Question.

Answer, I answer, so much the worse is it with thee, for this argueth thy wound to be incurable, when thou art past feeling, and that this fire wil draw vnto it another, to wit, the fire of Gods wrath and heauy displeasure, which will precipitate and throw thee downe headlong into the fire of hell. They then that yeelde and are ouercome with these fiery darts of Sathan, shew plainly that they are destitute of this impenetrable shield of Faith, wherewith we may easily driue backe and extinguish all his fiery darts on which side soeuer they be. For if by faith wee haue feeling of Gods fauour and loue towards vs, and are fully assured that he will be a good and mercifull father vnto vs, then his loue which is kindled in our hearts by faith, & his spirit, which he hath giuen vs, doth cause vs to hate, abhor, and detest all euill, and strongly resist temptations.

he fifth art. Next he cometh to the *Helmet*: *Take the Helmet of saluation, vers.* 17. It is called

called *Galea* τοῦ σωτηρίου *of saluation, per metonimiam*, because it bringeth saluation, or is *salutaris, holsome*, for it defendeth the head. But what this spirituall Helmet is, the Apostle teacheth, 1. *Thess.* 5. 8. *Putting on the hope of saluation for an helmet* The Diuell by all meanes laboureth to bring vs to desperation, for then hee thinketh himselfe sure of vs. The Apostle therefore willeth that euen as in earthly battels Souldiers couer their head with an Helmet: So we should fortifie our heart and minde against all the insults of the Diuell, with a sure hope of eternall saluation obtained freely for vs by Christ, without our merites And most certain it is that there is no kinde of temptation which may not be ouercome if we hold fast the most certaine hope of eternall saluation, and therefore *Rom.* 8. *we are saued by hope* They that despaire of the victory fight no more, but yeeld themselues into the hands of the enemy: as they that conceiue an assu-

1. Thes. 5. 8.

Rom. 8. 24.

red hope of the victory, fight courageiously and strongly. And as the Helmet, or head-peece is very necessary for him that is in the brunt of battell among so many arrowes, and shot which flye on euery side: for without the same hee should quickly bee wounded and slaine: So is hope most necessary for vs, (which is the companion of patience) to withstand and beate backe all the assaults of Sathan. For the assurance of saluation that wee haue promised vnto vs in Christ, doth make vs inuincible in this fight.

Take heede therefore (brethren) that in any case the diuell shake not our hope of saluation in Iesus Christ, but still let vs go armed with this Helmet, that wee bee not wounded by this enemy. *Vita vitæ mortalis, spes est vitæ immortalis,* (saith Saint *Augustine,*) The life of our mortall life is the hope of the life immortall. *Spes animum in æternitatem erigit, & idcirco*

Aug. super Psal. 3.

nulla

nulla mala exterius quæ tolerat ſentit, Greg. Hope erecteth our minde into eternity, and therefore it feeleth no euils which it outwardly ſuffereth. *Greg. in mora.*

The ſixth part of this ſpirituall armour, is *the ſword of the ſpirit, which is the word of God.* Now hee cometh to deſcribe that part of armour wherewith we muſt ſtrike and expel the enemy from vs, as are Swords, Speares, Gunnes, &c. which the Apoſtle comprehendeth vnder the name of ſword. Hee calleth it the ſword of the ſpirit, becauſe it is ſpirituall, and from the mouth of God: becauſe our enemy is a ſpirit, our fight muſt alſo bee ſpirituall. Hee willeth vs to bee furniſhed with the word of God, and teſtimonies of holy Scripture, whereby wee may expell and driue backe our enemy from vs. And how wee ſhould vſe this ſword, Chriſt by his owne example teacheth, *Matthew. chap.* 4. in his encountring with the Diuell. The ſixth part of this armour. The word of God. Mat. 4.

When

When he tempteth vs to pride, drawe we against him this sword: *God resisteth the proud*, 1. *Pet.* 5. When he tempteth to couetousnesse, strike him with this sword: *The couetous man is an idolater and hath no inheritance in the kingdome of Christ, and of God*, *Ephes.* 5.5. If hee tempt to adultery, lay at him with this sword: *No fornicator nor adulterer shall inherite the kingdome of God*, 1. *Cor.* 6.10.

1.Pet.5.

Ephes.5.5.

1 Cor,6,10

Likewise, when he tempteth to heresies: as, Christ is not the true God, let vs boldly dash him on the face with this sword, saying: *This same is very God, and eternall life*, 1. *Ioh.* 5.19. *and his blood clenseth vs from all sinne*, 1. *Ioh.* 1.7. If hee saith, *wee are not iustified by faith only*, let vs draw this sword against him, saying: *Whosoeuer beleeueth in him shall not perish, but haue euerlasting life*, *Ioh.* 3.16. Againe *a man is iustified by faith without the workes of the law* Rom. 3 28. Againe, if he tempt saying: that by reason of the *personall vnion*, Christ in his

1.Ioh.5.19

1 Ioh. 1.7.

Ioh. 3.16.
Rom.3.28

his body is *vbique*, euery where, obiect against him the words of the Angell: *He is not here, he is risen, Math.* 28.6. Again, the very words in the Article of our faith: *He ascended into heauen, & from thence he shal come againe, &c.* If he say the body of Christ is in the bread really, reply, that Christ said not, *my body is in the bread, but this* (that is the bread) *is my body* And so let vs vse this sword of the spirit in all other temptations. Math. 28.6

The seuenth part of this armour.

Lastly, he concludeth with prayer, which is the seuenth part of this spirituall armour, *vers.* 18. *And pray alwaies.* This is a continuall and feruent supplication to Almighty God, that he will bee present and assist vs and all the Saints, in this fight against Sathan. With this kinde of armour let vs defend our selues against this enemy, and strike him, and driue him from vs. This is a most excellent and effectuall kinde of weapon, which the Apostle therefore placeth last, because except God

and

and our Emperour Iesus Christ, (by our praiers) be present to protect vs, all the rest of our armour little preuaileth.

After therefore that the Christian Souldier bee on euery side armed, the Apostle willeth, that turning to his Emperour, and acknowledging his weaknes, he deuoutly craueth succour, and aid, and not once or twice, but continually, for we stand in continuall neede of his defence. And this wee should doe, not coldly, faintly, and with the lippes onely, as did the Iewish people, of whom the Prophet in the person of God complaineth, *Esay. chap.* 29. *This people honoureth mee with their lippes, but their heart is farre from me*, but with a feruent spirit, not carelesly, and negligently, as if wee stood in no feare of the enemy, but watching with an earnest affection in this duty of prayer.

Esay. 29.

And

And that not onely for our selues, but for the whole Church, that is, for the whole army of Gods Saints, and Souldiers of Christs band in the Church militant.

To conclude, there are none therefore vanquished of the enemy, but such as forsake this their impregnable armoure, and depart from their inuincible Captaine, Iesus Christ. The victory shall bee ours, through him who hath vanquished Sathan, and shall breake his head, treade him vnder foot, and make vs reigne and triumph with him for euer.

Lastly, I heere obserue, that the Church militant in this world, is not a congregation absolutely pure, without spot or blemish, contagion of sinne, scandals, vices, and imperfections, as the tares sowne among the wheate, and growing together, plainly euinceth against the Donatists Anabaptists, Obseru. 6.

Anabaptists, and such like. For alwaie in the visible Church in this life, the good and the bad, the godly and the wicked, the elect and the reprobate, are mingled together. The Church (saith *Augustine*) *est velut lilium inter spinas, bonis & malis permista*, as a lilly among thornes, mixed with good and euill, as it may appeare by the example of the Church of the *Corinthians*, 1. *Cor.* 1. and *chap.* 5. and other places, which may bee proued by this argument, taken from the scope of this parable, thus:

Aug. de bapt. lib. 5.

1. Cor. 1. & 5. &c.

As it is with the tares and the wheat, so it is with the visible Church: but thus it standeth with the tares, and the wheat, they both grow together vntill the time of harueſt.

Therefore in the visible Church the good and the euil are mixed together vntil the time of harueſt, or of the end of the world. The antecedent is proued out of this parable; the consecution is illustrated by this rule in logike,

similium

similium similis est ratio, of like things is the like reason.

The vse which the godly should make hereof S. *Cyprian* teacheth, that because tares seeme to bee in the Church, this should not hinder our faith and charity, that because wee see tares in the Church wee our selues should depart out of the Church: but we should rather indeuour, *vt frumentum esse possimus*, that wee may bee the good corne, that when the corne shall begin to bee laid vp in the Lords barnes, wee may receiue the fruits of our workes. For in a great house are not onely *vessels of gold, and of siluer, but also of wood and of brasse, some to honour, and some to dishonour*, 2. *Tim.* 2. *Cyprian lib. 3. Epist. 38.* 2. Tim. 2.

The third part.

Then came the seruants of the housholder and said vnto him: Maister, sowedst not thou good seed? From whence then hath it tares? vers. 27. Here is thirdly contained the question of the seruants concerning the rooting vp of the tares, The third part.

ioyned

ioyned with an admiration: *Sowedst not thou good seed?* The Protasis or proposition is: euen as the housholder would not that the seruants should pluck vp the tares, but that they should grow together till the time of harueſt. *Apodosis*: So wicked men and heretikes shal euer be in the visible Church vntill the end of the world, when they shall be separated and vtterly rooted out. This Housholder is God, the seruants (according to *Augustine*) are such Christians as are carryed with a more feruent zeale to haue the church purged. Their speech, with the answer of the Housholder, is figured by an vnperfect *Prosopopœia*. *verse.* 28. 29. 30.

Aug. in quæst super *Mat.*

Prosopopœia is a faining of a person to speake.

Obseru. & doctrine. 1

In that the seruants wondred at the increase of the tares, we are taught the iust cause of admiration is giuen to the godly (if they duly consider) how so many tares of vices should spring vp in the Lords field? from whence are so many impieties, false religions, monsters

monsters of iniquities, so many periuries, blasphemies, adulteries, among men professing Christianity? This the Prophet in the person of God admireth, *Esay.5.* when after he had described Gods goodnesse and diligence in dressing his vineyard, hee saith: *What could I haue done any more to my vineyard that I haue not done? Why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?* And *Ieremy.2.21. Yet I had planted thee a noble vine, whose plants are all naturall, how then art thou turned into the plants of a strange vine?* From whence hath it so many tares, seeing that sinne fighteth against Almighty God, of whom wee receiue all good things, and in whom we moue, liue, and haue our being, from whence then are so many tares? Esay.5.4. Ier.2.21.

If nothing bee so hurtfull vnto man as sinne, if of sinne cometh death and eternall damnation: if of sinne

proceedeth all miseries and plagues in this life, why are men so easily induced to sin? from whence are these tares? If (as *Augustine* saith) *vnusquisque peccando, animam suam Diabolo vendit*: by sinning a man selleth his soule to the Diuell, receiuing as the price thereof, a little transitory pleasure, how spring so many tares? If wee demand of the Philosophers what man is, they will answer: *Animal rationale*, a reasonable creature. If man then be a reasonable creature, what should be more agreeable to the law of nature, then to frame his life according to the rule of reason? But if sin be not onely against the law of God, but also contrary to the light of reason, how should a reasonable creature commit daily and hourely so many sins? Why (I pray you) did the Son of God take vpon him our flesh? why did he preach, teach, do, and suffer many great things? was it not that he might destroy the works of the diuell? and what are the workes of the diuell,

Aug. in Rom. 7.

but

but sins? and why gaue he himselfe for vs? *was it not that hee might redeeme vs from all iniquity, and purge vs to be a peculiar people vnto himselfe, zealous of good workes?* They therefore that serue sin, what doe they else but *crucifie againe to themselues the sonne of God, and make a mocke of him.* Heb.6.6. From whence then are these tares? from whence is this aboundance of iniquity in the world? how are men so easily seduced by Sathan to receiue this pestilent tare into the ground of their hearts? And surely so great at this day is the corruption of Christian manners, that as in the time of pestilence we do not so much wonder at them that dye, as at them which remaine aliue: so now adaies we may not so much maruell at those that liue wickedly, as at the godly, honest, deuout, &c. as if it were a miracle to see them vnspotted of so great corruption. So that this place vehemently reproueth the negligence ingratitude, and extreame impiety of

Tit. 2. 14.

Heb. 6. 6.

Simile.

men, and serueth to exaggerate the filthinesse and and absurdity of sinne.

Obseru. 2. In that the Diuell is called the enuious man: *Homo humanitatem significat*, (saith a Father) the word [*man*] signifieth humanity. And as God sowing the good seed is called a man, so the diuell sowing his tares, is here termed aman, not that hee is a man, *sed quia humanitatem simulat*, because he faineth himselfe to bee thy friend that hee might deceiue thee, when indeed hee is thy most fraudulent enemy. The same arte hee vsed in deceiuing of *Eue*, as if he tendred her good and wished her felicity. The like craft he vsed in tempting of Christ, speaking friendly vnto him: but better (saith *Salomon*) *are the wounds of a friend, then the kisses of an enemy*. He knoweth that he can effect little if hee walke vnmasked, and therefore hee reacheth his poyson vnder the colour of goodnes. But take heed of him, he is *the enuious man*. He resembleth a thiefe in subtilty, who knocket

Note the subtilty of Sathan.

Mat. 4. Mark. 1. 12 Luk. 4. 8.

knocketh at thy dore in the night, thou askest who is there, hee changeth his name, altereth his voice, pretendeth to be thy friend, that thou maiest open the dore vnto him at vnawares, and so he spoileth thy house, and killeth thee. Simile.

But what doth this enuious man? hee soweth seed, *ex diametro*, contrary to the seed of God. Christ sowed pouerty of spirit, from whence then sprang auarice? Christ sowed contempt of the world, from whence then sprang so great loue of the world? Christ sowed humility, from whence then hath pride gotten that growth? Christ sowed chastity, from whence then hath whooredome, fornication, adulteries, & all licentious liuing so ouergrowne the world? Christ sowed sanctifying of the Sabboth, from whence then came such prophaning of the Sabboth in carousing, drunkennes, dauncing, dicing stageplaying, and such like heathenish prophannes? Surely *the enuious mã hath done this*, these are the prints of his feet, The Diuell contrary to Christ.

he hath beene heere, learne to know him *ex unguibus Leonem*, as the Lyon by his pawes.

Obseru. 3. Learne here, that all enuy is of the diuell, it is a diabolical sin. Enuy is, first

1 The gate of iniquity Enuy a diuelish sin. *Ostium iniquitatis*, the doore of iniquity: for by it death entred into the world. By this was *Iacob* vexed of *Esau*, *Ioseph* sold of his brethren, *Dauid* persecuted of *Saul*, Christ deliuered to the Iewes.

2 The bane of charity. Secondly, it is *toxicum charitatis*, the bane of charity: for were it not for enuy, euery one would reioyce at anothers good, as if it were his owne, & be soary for anothers harme. *Tolle inuidiam* (saith *Augustine*) *& tuum est quod habeo, & meum est quod habes.* Take away enuy, and that which I haue is thine, and that which thou hast is mine.

Augustine.

3 The corruption of health. Thirdly, Enuy is *putredo sanitatis*, the corruption of health: for, doe not the enuious man or woman hurt themselues most? doe they not eate their owne

owne heart, and by fretting and enuying at others, consume themselues? Therefore God (saith a father) should do great iniury to the enuious man, to place him in heauen, where there is nothing but ioy: for anothers prosperity is the obiect of enuy, which euer tormenteth the enuious man, and increaseth his sorrow. Therefore hell is the place alotted to all enuious caitifs, where they shall see nothing that they may enuy at, but weeping, howling, gnashing of teeth. Let Christians therefore far abandon, and expell this pestilent vice, the expresse image of the diuell, and embrace brotherly loue, the true badge of a Christian.

Fourthly, wee are here taught, that the wicked doe not onely hurt themselues, but are also offensiue vnto others, and do corrupt them. For euen as the tares do draw and sucke out the humor that should nourish the wheat: so the wicked by little and little, consume the iuice of vertue in them with Obserm. 4.

Eccles. 13. 1 Cor. 5. whom they conuerse. *He that toucheth pitch, shall bee defiled therewith, and a little leauen leaueneth the whole lumpe. Vnaque conspecta liuorem ducit ab vua:* one rotten grape corrupteth the whole cluster. *Res maximi pretij est inter malos laudabiliter conuersari.* It is a thing of great price to liue laudably among wicked men. And as it is a great sin *inter bonos, bonum non esse*, not to be good, conuersing among good men: So it deserueth great praise, *bonum inter malos extitisse*, to be good, liuing among wicked men, saith *Gregory*. Flye therefore the society of wicked men, and feare rather least they shall peruert thee, then that thou shalt conuert them.

Iuvenal. Sa. 2. Greg. Mor. lib. 1.

Out of the 28. *verse* I note, that it was well said of *Gregory*: *Zelum animarum esse sacrificium deo omnipotenti*, The zeale of soules is a sacrifice to Almightie God: yet all zeale is not to bee reputed such a sacrifice, as it is plaine by the example of these

Greg. Hom. 12. in Eze.

seruants,

seruants, which with an intempestiue zeale would haue plucked vp the tares. Such was the zeale of *Iames* and *Iohn*, *Luke*. 9. against the Samaritanes. Let the godly learne heere alwayes to retaine a holy zeale, but let it be κατ' ἐπίγνωσιν, ioyned with the knowledge of God, and not κατ' ἀγνοίαν, according vnto ignorance, an inconsult, or bloudy fury, Rom. 10. 2. Luke 9, 54 Rom. 10, 2

The fourth and last part.

But he said nay, least while yee go about to gather the tares, yee plucke vp also with them the wheate, let both grow together vntill harueſt, and in the time of harueſt, I will say to the reapers: Gather yee first the tares, and binde them in sheaues to burne them: but gather the wheate into my Barne, verſ. 29. 30.

The last part expresseth the answer of the Housholder, concerning the time when God shall finally separate & diuide the elect from the reprobate,

bate, and the different state of them both. *Protasis*: Euen as at the time of harueſt the tares are bound together in sheues to bee burnt, but the wheate is gathered and put into the barne. *Apodosis*: So at the end of the world, all infidels, impenitent sinners, workers of iniquity, and all things that offend, shall bee vtterly rooted vp by the Angels, and cast into eternall fire for euer to bee tormented. But the elect and faithfull shall be gathered into life eternall, and shall enioy euerlasting felicity in the kingdome of their heauenly father. The harueſt is the end of the world, the reapers are the Angels, which out of the kingdome of Christ shall take away all things that offend, that is, (*per metonymiam effecti*) all such as by their filthy life haue giuen offence to others. *ver.* 42. 43.

The expoſition.

1 Obſerua. & doctrines.

Firſt, heere is laid before vs the exceeding mercy and clemency of our heauenly father in his long suffering of the wicked. For the diuine nature,

(faith

saith *Hierome*) is more prone to mercy then reuenge: *For hee will not the death of a sinner, but that hee conuert and liue,* Ezech. 33. *Deus opus misericordiæ cito facit,* (saith *Chrysostome*) God sheweth his mercy speedily, because this is most agreeable to the naturall propension of the deity: *Sed opus iustitiæ punientis, est deo alienum, ergo tarde facit*: but the worke of his iustice in punishing, is more remote from God, and therfore he doth this more slowly. *Hierom.* Ezech. 33. *Chrysost. super Mat.*

The idolatrous Gentiles in old time were wont to say in praise of their false Gods (as witnesseth *Lactantius*) *Quod dij habent pedes laneos*, that their Gods had feete of wooll, because they did not presently powre downe vengeance vpon wicked men, but did proceed *pedetentim* slowly to punishment. But more truly may this be spoken of our most milde and louing God, for he hath indeed *pedes laneos ad vlciscendum*, woollen feet in coming to vengeance oftentimes against sinners, who notwith- *Lactantius.*

notwithstanding hath *pedes alatos*, winged feete, in shewing mercy, and conferring benefites vpon men. But consider here, and with a feeling heart consider, that how much the greater is his lenity in expecting thy conuersion, so much the heauier shal be his seuerity when it falleth: which the very heathen by experience wel perceiued, as it appeareth by the saying of *Valerius*: *Diuina ira lento quidem gradu ad vindictam procedit, sed tarditatem gratitate supplicij compensabit, Valer. lib. 1. cap. 2.* The wrath of God cometh with a slow pace to vengeance, but his slownesse hee recompenceth in the grieuousnesse of the punishment. And therefore Gods wrath is compared by the Prophet vnto a bow: If a man will not turne, hee hath whet his sword, hee hath bent his bow, and made it ready; and *Gregory* giueth the reason: Because the bow (saith hee) the more it is drawen, with the greater violence it sendeth

Valer lib. 1 cap. 2.

Psal. 7. 12,

Greg. Mor. 19. cap. 21.

deth forth the arrow: So the day of reuenge, the longer it bee deferred, the more strict shall the iudgement be when it cometh.

The Adamant, which of all stones is the hardest, if it bee broken, it is dissolued into so small a dust, that it cannot be discerned: So Gods patience is like the Adamant, it may for a while suffer the wicked to follow their sins: but in the day of vengeance the fire of his wrath will breake forth, hee will let loose all the raines of his fury, and be reuenged vpon his enemies. O let this consideration stirre vp all carnal, secure, & careleſſe liuers, which without any feare drinke iniquity like water, let this rowse them vp out of their deadly lethargy, & dangerous sleepe of security, that yet at length this long sufferance of God, may allure them to repentance, least through the hardnesse of their hearts, *they heape vnto themselues wrath against the day of wrath*, Romans. 2. *when the* Rom. 2.

tares,

tares shall be gathered together, and cast into the furnace of fire, where shall be wayling and gnashing of teeth ver. 42.

Verse. 29. 30. A question. Heere may a question arise, whether it bee not lawfull to excommunicate wicked men out of the Church, yea for the Magistrate to inflict punishment vpon malefactors, and (according to the quality of the offence) *de medio tollere*, to cut them cleane off? I

Answer. answer, this parable is to bee extended no further then the scope thereof requireth: for it is to be vnderstood, first

Rom. 13. 4 (according to *Gregory* and *Hierome*) *non de manifeste malis, sed de occultis & ambiguis*: not of open and manifest offenders, but of things that are secrete and doubtfull.

Secondly, not of the publicke execution of iustice of the Magistrate against malefactors; but of the priuate, intempestiue, and preposterous zeale of certaine men. For the Magistrate, for the punishment of offenders lawfully conuicted, *beareth not the sword*

in

in vaine, Rom. 13.

It is the duty of the ministery to labour to plucke vp the tares, and all offences, not by the sword, but by the preaching of the word: for this was the Apostles charge, 2. *Timothie.* 4. 2: *Preach the word, be instant in season, and out of season, improue, rebuke, exhort,* manifest wicked and scandalous liuers, least by their euill examples they should corrupt others, to cut off such by the censure of excommunication. 2 Tim. 4. 2. 1 Cor. 5. 5. 1 Tim. 1. 20

And to the ciuill Magistrate it appertaineth, as iustice requireth, to vse the sword for the taking away of euill doers, *Exod.* 21. *Leuit.* 24. *Deut.* 12. & 19. 21. *Rom.* 13. 4. Otherwise wicked men are to be tollerated with lenity in the congregation of the godly, and not by and by without discretion to bee plucked vp, as this Housholder heere teacheth, who forbade his seruants to pull vp the tares. The same Apostle counselleth *Timothie*, 2. Exod. 21. Leuit. 24. Deut. 12. 19. 21.

Tim.

2 Tim. 2. 24. 25. 26.

Timothie. 2. 24. 25. 26. and that to this end: *Prouing if at any time God will giue them repentance, that they may know the truth, and come out of the snares of the diuell.* For he that is wicked to day, may (perhaps) to morrow bee conuerted. *And if wicked men bee not patiently suffered, they will neuer come to a laudable change* (saith S. *Augustine.*) *Itaque si euulsi fuerint, simul etiam triticum eradicabitur, quod futuri essent si eis parceretur.* If therefore they bee plucked vp, the wheate together will be plucked with them, which wheate the wicked also might be, if they had bene spared.

Nisi patienter cum mali sunt tolerentur ad laudabilem mutationem non perueniunt, &c. Aug. quest. in Matth.

There remaineth a last iudgement, and eternall punishment for the reprobate, when the tares shall bee bound together, and cast into eternall fire: that is, *Pares paribus sociare, vt quos similis culpa coinquinat par etiam pœna cõstringat*: To sociate like with their like, that they that haue beene polluted with the same sinne, may

Ex vers. 30. 41. 42. Obseru. 3.

Gregorius.

be

bee tormented with the same punish-
ment (saith Saint *Gregory*) They shall
bee *cast into the lake that burneth* Apoc. 21.
with fire and brimstone for euer Apoc 21.
Into eternall fire, Matth. 25. *Where they* Matth. 25.
shall haue no rest day nor night, Apoca-
lips 14. *They shall bee punished with e-* 2. Thes. 1.
uerlasting perdition from the presence
of God, and from the glory of his po-
wer. They shall bee cast into vtter dark-
nesse, there shall be weeping, and gnashing
of teeth. Mat. 22. *They shall say vnto the* Math. 22.
Mountaines, fall on vs, and hide vs from
the presence of him that sitteth vpon the
throne, and from the wrath of the Lambe,
Apoc. 6 There shall be fire inuenchable, Apoc. 6.
the worme immortall, howling
lamentable, stinke intollerable, aspect
of diuels horrible, the wrath of God
implacable, the malice of the tormen-
tors insatiable, desperation insuperable,
and death eternall. O then (beloued)
that this golden sentence were ingrauen
in our hearts, that it neuer

Aug. Ser. 26. ad frat. in Erem.

might bee forgotten: *Momentaneum est quod hic delectat, aternum quod illic excruciat.* The thing which here delighteth vs, is but momentanie, short, and fading: but the punishment for these short pleasures of sinne, in the life to come, are eternall, and neuer shall haue an end.

4 Lastly, out of the thirtie and forty three verses, the sweet and most comfortable promise of the ioyes in the life eternall, is confirmed by our Sauiour vnto his faithfull and elect children. They shall bee gathered as the good wheate into the barne of their heauenly Father, and so *shall they be euer with the Lord*, 1. *Thessalonians* 4. 17. *Then shall they shine as the Sunne in the kingdome of their heauenly Father*, verse. 43. *as the brightnesse of the firmament*, *Daniel*. 12. 3.

1 Thes. 4. 17.

Dan. 12. 3.

O sweete consolation! the godly then through the angust straites of this mortall life, passe to the August and,

and ample glory: by death they are not ſo much conſumed, as conſummated: Death to them is to bee reputed not ſo much a graue, as a gaine: when death doth launce, their hearts doe laugh: a bleſſed and true life followeth ſuch a death, according to this of the Poet:

Frigida mors vitam, mortem rapit altera vita:
Mors vanæ vitæ finis, origo bonæ.
Cold death takes life away,
True life yet death ſubdues,
Death ends this brittle life,
Whence happy life enſues.

Why then ſhould not the godly, moſt cheerefully, and with a zealous heart, cry out with a learned Father: *O mortem beatam, quæ vitam etſi adimit, non tamen perimit, adimit quidem, ſed ad tempus, reſtituendam in tempore, duraturam ſine tem-*

pore! O blessed death, which though it taketh away our life, yet it doth not destroy it, it taketh it away for a time, to be restored in time, to indure without time.

It is sowen heere in corruption, but it shall rise againe in incorruption. They that sow heere in teares, shall reape there in ioy. There shall bee eternall health, and healthfull eternitie, secure tranquilitie, and ioyfull securitie, happy eternity, and eternall felicity. The ioy of that life shall neuer decrease, nor the loue euer waxe cold: such a blessednesse as the eye hath not seene, the eare hath not heard, neither hath entred into the heart of man. It surmounteth all speech, exceedeth humane sence, and goeth beyond all our desires.

1. Cor. 15.

Psal. 126.

1 Cor. 2. 9.

Let vs striue therefore (good brethren) to bee the good wheate in this life, that in the life to come we may

may bee gathered into to the Lords Barne of euerlasting blessednesse: which God grant, for the merits of his Sonne Iesus Christ, to whom with the holy Ghost be all honour and glory both now and for euer. *Amen.*

FINIS.